

THE MODERN 109 C 40
FANATICK. 3

PART. III.

Being a further ACCOUNT
OF THE
FAMOUS DOCTOR,
And his Brother of like Renown,
The Director of the *New Altar-Piece,*
WITH
Some Thoughts on
Those Preparatory Decorations of
CHURCHES.

*Ecce iterum Crispinus, & est mihi sapse vocandus. Juv.
Surgunt Mania, ruunt Mores.
A new Church, and an old Steeple,
A lewd Priest, and a rude People. Incerti Author.*

With a Postscript, demonstrating from
some very fresh Instances, the most
pernicious Effects of *Arbitrary Power.*

By *WILLIAM BISSET*, Eldest Brother
of *St. Katherine's*, and Rector of *Whiston*
in *Northamptonshire.*

L O N D O N.

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THE MODERN
FAMILIAR
VOLUME III

Being a further Account
OF THE
FAMOUS DOCTOR,
And his Brother of the Remedy
The Doctor of the New-
some Theories on
Those Symptoms of
CHURCHES



For further Information, &c. apply to the
Author, or to the
A new Edition, and in English
A new Edition, and in English

With a Postscript, demonstrating from
some very fresh Instances, the most
permanently Effects of ordinary Powers
By WILLIAM BASSSETT, Elder Brother
of St. Katherine, and Rector of St. Dunstons
in Northamptonshire.

LONDON
Printed for James Roberts near the Office of the
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T H E P R E F A C E.

I Have been as silent as an honest British Protestant could well be, for these three last Years, having not once in that Time (tho' I must own 'twas with great Difficulty that I suffer'd the Restraint) made use of the Press; but being now after a long Truce or Cessation of such Arms, tho' not of other more Pernicious, attackt in Print by the Pair Royal of Doctors, for 'tis well known they are both Artists at Cards, and I always chuse to speak to, or of Men, in a Language they best understand) or some of their Journey-men: I think it high Time to draw my Pen, and whatever may ensue, I hope in the Sense of all candid and impartial Judges, the blame will lye on their Side as the Aggressors, especially since one of them has insulted all the moderate Clergy (of which Number I profess my self but the very lowest) in a Manner so foul, so horrid, so extremely spiteful and profane, as all former Ages can hardly Match, and future Ages will as hardly believe. I bore my Part in that Persecution, and therefore have a Right to engage in the Quarrel; being mobb'd and insulted (tho' a silent Spectator) by the Doctor's Female Profelytes in the most brutish and outrageous Manner, and tho' I pointed to the Church-Bible in my own Defence, and reminded them of that Ecclesiastical Canon, I suffer not a Woman to speak in the Church.

To reckon up all the other Provocations, which I have receiv'd from the Faction, would exceed the Bounds of a Preface, and make the Porch larger than the House: I shall only say, that besides Mobbing and Insults on the Road, and in the Streets without Number, I have had my Life thrice attempted in a Villanous Manner, or by Way of Assassination: Thrice that I know of, and how much

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oftner, by means yet undiscovered, is known only to the searcher of Hearts, who will bring to light the hidden Things of Darknefs.

I have had as many or more attempts upon my Livelihood. This Time two Years I saw a Letter from one of the Secretarys, (who yet had been many Years my School-fellow) with a Grant of my Place to another, desiring the Great Man in the Law to whom it was directed, if the draught were not right, to mend it, or make a new one; which, if I understand either Law or Equity, is in Effect to hang a Man first and try him afterwards: And had Sir Robert Wright; or Sir R. Sawyer been in the same Post, I had lost my Freehold in all likelyhood, without so much as a Tryal, or what is worse, had spent some scores of Pounds without any Redress: In the Country I far'd but little better: I was Arrested about the same Time by a Purse-proud Clown (set on by the big Folk in the Neighbourhood) only for advising him in the Spirit of Meekness (for he had been formerly of my Flock, and I had been sufficiently a loser by him, which I never took any Notice of) that we might live like Neighbours and Christians; but so high was he for the Doctor and his Cause, that in meer Revenge (as I was given to understand) he charg'd me with an Assault on the high Way; tho' I profess (as in the presence of God) I never once toucht him so much as with my Sleeve) and tho' he not only gave me the foulest Language, but lifted up his Oaken Staff at me, and threaten'd to dash all my Teeth down my Throat: Nor was it ever pretended by himself, that I gave him one ill Word: And lastly, tho' when he was excommunicated by his own pleading Guilty, I releas'd all the Pennance, and gave him leave to try his Suit, when 'twas within Two Days of the Assizes. It cost me about 10l. besides many Journies, through the treachery of a false Brother, the next Minister to me, whom we chose Referee, and with whom I had liv'd in all Appearance of Friendship, and both our Families, for Ten Years, who yet had no more wit and honesty, than after a full Hearing on both Sides, to declare, That he saw there was no Damage done, and yet to award me to pay 5 l. and bear my own Charges.

See to what a Degree of Folly, as well as Kn---y, High-Church Zeal will carry Men, to betray even the Covenant of Levi (tho' the only Text they are constantly true to) the main Principle they proceed upon is, (I magnify my Office) and Sacrifice a Neighbour
Clergy

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Clergy-man and his Family to the spite and pride of an illiterate (and by his own Confession worthless) Peasant.

I shou'd not have dwelt so long on these Matters, but that (as the Reader will easily perceive) it is needful to show the Spirit of the Party, and to clear my self of the Imputation of assaulting a feeble Old Man: For otherwise I must own, I am far enough from holding Passive Obedience and Non-Resistance, and (as Times go) I see a flat Necessity of bearing up briskly, and facing the Sons of Violence, unless we will fall a Tame, easie and helpless Prey: And therefore I declare (for a Warning to the next Assassine) that I am fully determin'd (by the Help of God) to sell my Life as dear as I can; for never perhaps these 26 Years was there more evident Occasion for that Charge of Christ, tho' the Lamb of God, and Prince of Peace, which the late Bishop of Rochester, thought a Text not unseasonable to preach on in the pacifick Reign of Charles II. and before those peaceable Warriors, the Artillery Company, and he that has no Sword, let him sell his Garment and buy one.

Another Sort of Attempt upon my Livelyhood (which consequently reaches my Wife and Children, as well as my self) is the Hindering me of every Farthing that possibly they can, without being Liable to an Action, which I never brought against any one in all my Life; and sending me abusive Letters without any Name from the farthest Part of the Land, nay and blank Papers stuffed with other Grubstreet Papers, to make the Charge of the Postage Four Times as much as a single Letter.

I have some Ground of suspicion that there may be a design at this Time on foot to take my Free-hold from me: Whether it be so or not, I neither know nor care: 'Twill never break my Heart, nor perhaps my Rest, to be remov'd from a place which I have found the very Element of Spite, in which two such Persons as those I am giving an account of, are not only own'd, but applauded, and add preferment to preferment. As I shall never be fond of the Title of Dr. while such wear it, (and in which, to the perpetual disgrace of the British (or indeed any) Clergy, such juggling twofac'd Addresses are drawn up) as Janus-like, look full Southward and Northwards at the same Time, assert Hereditray-right, and the Hanover Succession, Non-resistance tho they have, and will Resist, being aware of that Fundamental Position in their Memorial, that Nature will

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will rebel against principle; if they have not a Ministry exactly to their Mind, and all Power and Places in their own Hands. As if they had never read that of Horace.

Pergis pugnancia secum

Frontibus adversis componere.

But to solve this Riddle, or rather reconcile this flat contradiction, the chief contriver, being closely prest to explain himself, how he could be for Hereditary-right, and yet the House of Hanover, unwarily blab'd out the secret of the Party, saying, yes we are sincerely for the House of Hanover, i. e. in their turn, after about 12. or 14. Popish Princes who come in the right Line before; and I wish the same Jesuitical quibble be not at the bottom with many others, who speak for the House of Hanover, while their Hearts 'tis to be justly fear'd) are with the Pretender, that caution of Solomon, is but too needful against such Tom Doubles, tho' he speak thee fair, believe him not, for there are Seven Abominations in his Heart.

The Last sort of attempts I shall mention, (and then I have done with what concerns my self, nor should I have said so much, were it not to let the World see what sort of Men we have to deal with) are such as have been made upon my reputation; for which I am no further concern'd, than, as it may enable me to be of some use in the World. For with me it is a very small Thing to be Judged of Mans judgement. Upon this Head, I may truly take up the Prophets complaint, Jer. 21. 10. For I heard the Defaming of many, fear on every side, Report say they, and we will Report; my familiars watch'd for my halting, saying, peradventure he will be enticed, and we shall prevail against him, and take our revenge on him. 'Twere too long to mention the Tricks and Artifices that have been us'd to blacken and defame me, besides the share I have in several anonymous libels (for no Man has yet been so just as to set his Name) a whole 18d Book was wrote against me by a Curate of Stepney. The most furious Attack was made upon me, by the Doctor's pretended Vindicator, tho' he has not disprov'd one tittle, but that his Mistress is still alive, who I heard was Dead.

Besides treating me with the utmost Contempt and Disdain, which is the Nostrum of the Party, and calling me B — t through-
one

out his 12^d. Book, as if I had no Title to the common Civility of Mr. Tho' Old enough to be his Father, and better prefer'd than himself: He has vented above Twenty falshoods in Fact, which I have prov'd to be such; besides a forged Recantation in my Name, and another scurrilous Paper call'd an Answer to a Book that I was a Writing, with this blasphemous Motto in the Title-Page, and understandest my Thoughts long before, which he manifestly applies to himself. I met him within these few Weeks, and charg'd him with these foul Practises; and he had the Face (though with many Blushes, which gives me more hope of him than his Tutor the Doctor) to say he did not know me, tho' I have been his next Neighbour some Years, and he knows me as well as his own Brother, who by the Way, to my certain knowledge, call'd him fool for his Pains in the Doctor's Cause. I could say truly more of him, than he falsly has of me, but I shall give the World this Hint to judge by, that he said in a Coffee-house before credible Witnesses, upon Occasion of the Hanover Memorial, Let their Memorial Perish with them. As he is but the Tool of a Tool, I shall take no further Notice of him, my whole Indignation and Resentment being against the Two Doctors, and I know not any other Person in the World who is the Object of them; and with respect them too, I can say 'tis not any personal Grudge (whatever Provocations I have receiv'd) but a Regard to the Publck, especially this great and renown'd City, which is not a little endanger'd by the two Tails of these Smoking Firebrands, the one being unhappily plac'd just in its Eastern, and the other just in its Western Limit, and one of them still retaining his Post in the Southern; that so no Part may escape the contagious Breath of these Incendiaries, which setteth on Fire the Course of Nature, makes Mens Minds (as far as their sphere of activity reaches) evil affected towards their Brethren, and therefore if I am not greatly mistaken, is it self set on Fire of Hell.

If any one shall think fit to answer this, I desire he wou'd set his Name and Place of Aboad, or I shall take no Notice of it: And if any one will write to me about it, let him pay Postage, or he will wrong the Queen, for I shall take no Letters from any unknown Hand.

May 22^d, 1714.

W. B.

and I have no Title in the common Council
 of the Old enough to be put in the
 himself: He has written about twenty
 have paid to be paid: before I began to
 and another (which I have written in a Book that I
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 weeks, and thought him with those four friends; and he said
 the Fair (though with many blunders, which even are more than
 of him than in the Fair) to say he had not known me
 that I have been his next Neighbour for many years, and he knew me
 as well as his own Brother, who by the Way to my certain know-
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 and with respect to them too, I can say in not any personal
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 the Publick, especially the great and renowned City, which is not a
 little endangered by the two Tools of these Smoking Piranhas,
 the one being undoubtedly his in his Pastors, and the other his
 in his Western Land, and one of them still retaining his Position
 the Southern; that is to say, many escape the contagious Breach of
 these Incendiaries, which stretch on Fire the Courts of Jus-
 tice, makes Mens Minds (as far as their Sphere of action
 reaches) evil affected towards their Brethren, and therefore
 I am not greatly mistaken, is it left set on Fire of Hell.

If any one shall think fit to answer this, I desire he would let
 his Name and Place of Abode, or I shall take no Notice of it:
 And if any one will write to me about it, let him pay Postage, or
 he will wrong the Queen, for I shall take no Letters from any un-
 known Hand.

May 22, 1714

W. B.

T H E

Modern Fanatick.

P A R T. III.

IT was at first Matter of just Surprize and Astonishment, and is still of much Speculation to the World, that the *noisie Doctor* shou'd be transplanted from the *South* to the *North Side* of the *River Thames*; whereas the proper Soil and Clime for such a *Plant of Renown*, or rather *Root of Bitterness*, were on the *South side of the British Channel*, as what Fruit he has yielded hitherto, manifestly abounds to *their Account* who lie Southward of us: Tho' in *One Respect*, I must confess his present Situation is not much amiss. As to his new Preferment, I can declare with a safe Conscience in those Words of *Virgil*.

*Haud equidem invideo, miror magis; undiq; totis
Usq; adeo turbatur agris. Eccl.*

I am far from envying him, more inclin'd to pity him, tho' with a Mixture of just Indignation, that the Place of such *eminent Bishops*, (eminent for *Moderation*, the Vertue which the Doctor abhors and would destroy both Root and Branch, as well as Learning) should be fill'd, or rather foul'd with a Successor, so very unlike them in all Respects. That a *Criminal* convicted after the fullest and fairest Trial that ever was known, before the most awful and upright Court of Judicature upon Earth, the *Representative of the united Kingdoms* (the Queen her Self declaring it a necessary *Occasion of taking up their Time*, which is a plain Approbation of their Proceedings :) convicted of *High Crimes and*

B Mis-

Misdemeanors, shou'd as soon as the Pad-lock was taken off from his foul Mouth, have a Charge committed to him, which (together with the former vastly beyond his Capacity or Deserts; and which he still holds contains) more Souls which he has the Care of, than the whole Diocess of his Tutor and Speech-maker, and yields almost double the Income.

Mopso Nisa datur: quid non speremus amantes?

There is but one Instance I know of in our History of the like Nature, and that is the Rector of the next Church to his in K. *Chaules* Ist's Time; but his private Character (all the World will confess) was incomparably clearer than our Doctor's, and his publick Crime not near so complicated and agravated as his. That the *Doctor*, and his *Coadjutor*, *Damarce*, should get so much Money as they have done by their evil Deeds, as it is no uncommon Case, so I am far from repining at it, *Habeant secum, serventque Sepulchro*; (tho' I wonder a Senator in his Zeal for the Cause, should stoop so low as to be Collector of the Contributions for a condemn'd Traytor :) But that one shou'd wear the *Queen's Badge*, against whom according to her own Proclamation he had so lately rebell'd, and was a Ring-leader of the Rebellion; and the other obtain her *Broad Seal* for so considerable a Place (I hope both without her Knowledge) seems to me to reflect on the Justice of the Nation, and cannot but make us appear little, because light and inconsistent in the Eyes of our Neighbours: and our Protestant Dissenting Brethren, cannot but be fill'd with dark and dismal Apprehensions, when their implacable *Persecutors* and *Plunderers*, have their *Penalty* chang'd into *Preferment*; and *Damarce* boasted to a Friend of mine, who happen'n to take his Boat, that he has an annual Pension (from what Hands he said not) as a Reward of his Sufferings in so righteous a Cause. But to return to our Doctor, as I grudge not his Gains, so much less his Fame, tho' it were much greater and lowder than it is. Let the Bells ring all the while he is at the Club, and let his Picture be hang'd up in every Partisan's House, and as much priz'd as in the *English Colledge*

ledge of Jesuits at Rome; I should never go about to lessen or darken him, for I fear 'tis his Portion, as I am very sure 'tis the *Wages of Unrighteousness*; did not the Danger of true Protestants rise in Proportion to his Esteem in the World? for (as far as I have observ'd) all that admire his Person, adhere also to his Principles, and are fond of his *Wholsome Severeties*, and think with him, 'tis high Time to hang out the bloody Flag. Besides, the Endeavours for Reformation of Manners evidently sink, and are discouraged when and where his Reputation rises; for he has in his *Derby Sermon*, and other doughty Performances, inveighed with the utmost Rancour and Bitterness against those Societies, and loudly declares against all Reformation, unless nearer Approaches in all Matters to the Church of Rome may pass for such: He is for securing blessed Advocates in Heaven, a Point of Doctrine, which his Vindication has not denied, whereas I expected to have the Fault laid on the Printer, and so there is one main Principle of Popery avow'd: But for no Reformers upon Earth, none to stand in the Gap as Phineas did, to make up the Hedge for the House of Israel. And if ever there were a Struggle, or rather a set Battle between Christ and Belial, Virtue and Vice, Honesty and Knavery, pure Religion, and foppish Superstition, it has been within these last Four Years, and the Doctor has the Honour to be the Standard-Bearer, or Flag-Officer (on which Side, let those that will, determine.

On these Accounts, I cannot but consider him as *Publicus Hostis*, as that One Sinner that destroyeth much good; that scornful Man that bringeth a City into a Snare; and therefore think my self bound in Conscience, and from a Sense of Duty to God and my Country, to set him in a true Light, and paint him in his proper Colours: Tho' I solemnly protest as before our common Judge, that I would not raise or spread the least Slander of him, to get all his Pelf and Preferment; and as soon as any Mistake is shewn me, (as I know but Two in my former, about the Doctor's Mistress's Death, and the Woman in Fleet-street, who was frighted out of her Life by the High-Church-Mob, being with Child, neither of which entred the Merits of the Cause) I here promise forthwith to retract it. I have said enough in my Former, of the Doctor's Debauchery, Profaneness, and the like Im-

moralities, and therefore shall not touch these *Topicks* now, the rather, because I find that Part of his Character has greatly endeared him to most of his Votaries, because it comes so near their own, and serves as a convenient Skreen for it: *Like People like Priest*, is a mighty Motive to mutual Amity, or rather Fondness (it can deserve no better Name) for each other. No doubt *Hophni* and *Phineas*, like our two Doctors, were carest and I doliz'd by all the lewd Crew of both Sexes in *Israel*. I have an Account indeed from a very good Hand, that 2 or 3 Persons of Distinction, who had entertain'd high Thoughts of the *Doctor* before, upon Sight of my Book, declared, that if he did not bring his Action against me they wou'd give him up, and accordingly they did: But for those very few he has lost, my Discovery of his Vices has (I fear) procur'd him some Thousands of Profelytes and Adherents. Wherefore I shall confine myself at present to Two Articles, viz. *His Falshood to the Church of England, her Principles and Prelates*, which he has made such a Noise and Uproar for, thereby deceiving the Hearts of the Simple, and beguiling unstable Souls: And his unsupportable *Pride* and *Insolence*, especially to his Brethren of the *Ministry* far better than himself; and these, but chiefly the last, I presume are hateful to all Mankind, or however, will find no Patrons and Advocates, who can have the Face to plead for them.

As to his Contrariety to the *Doctrine of the Church of England*, as contain'd in the *Articles* and *Homilies*, besides [his blessed Advocates in Heaven] directly against the XXII. Article, and several other Points which I have already proved upon him: In his Character of a *Low-Churchman*, which all the World knows was levell'd against the truly Reverend and learned Bishop of Worcester, to bring him into Contempt throughout his Diocess, and for that End with uncommon Diligence, dispers'd by a certain Knighe, and other pretended Zealots for Episcopacy, but violent Adversaries to their spiritual Father, (who by the Way as I am inform'd, has with good Reason declar'd, that the Thoughts of Death are nothing near so terrible, as of the Possibility of the *Doctor's* succeeding him :) he highly extols his *Knight Errant*, for the profound Bows and Adorations he makes to the Altar

Altar; whereas in no Part of our Constitution do we find so much as the Name of an *Altar*, much less a *Command*, or even *leave* to bow our Bodies to, or before it. This then is a manifest *Interpolation*, to say the least, or a *falsifying the Church's Hand*; and one of the most learned Doctors that I know of the *Church of England* told me, that in his Judgment 'tis downright *Idolatry*. I was arguing on this Head with one of the *Doctor's* Admirers and Disciples, and said they might as well bring in *Holy Water*, and *Holy Bread*; his Answer was, *ay, and so it must be, before all's Right*.

The only Sin which the Dr. with Vehemence inveighs against is *Schism*, on this he bestows all his *Billingsgate Rhetorick*, and wholesome Severities: Now if the Breach of *Parochial Communion* be *Schism*, as he and his Partizans have labour'd to represent it, then the *Doctor's* Congregation is the most Schismatical of any one within the Pale of the *Church of England*: For a great many peaceable and devout People of his own Parish have enter'd into a Resolution never to come to their Parish-Church while the *Doctor* is Preacher in it: And on the other Hand a great many loose Inhabitants of other Parishes have deserted their own Churches, and resolv'd to hear none but the Doctor. This is Fact, and most notoriously known, and if ever such a dangerous Schism was rais'd before in the Church, then will I engage (and 'tis perhaps the greatest Pennance that could be enjoyn'd me) to be an Hearer and Communicant of the *Doctor's* my self.

I have given some Taste of the *Doctor's* Zeal for, and usefulness to the *Establish'd Church*; but I may truly say with the Prophet, *Ezck. 8. 6. Turn thee yet again, and thou shalt see greater Abominations*. I have a Letter from a very sensible Person, too long to be Inserted (since what Concerns our present Purpose may be drawn within a much narrower Compass) giving this Account; that when the first Vote was past against the *Doctor*, Notice was presently sent him by a special Friend in the House, that he might not be surpriz'd by the Serjeant: The *Doctor* said, he should only be asham'd to have so many Bottles all Empty found on the Table; he presently order'd as many full ones to be brought in their stead, and now says he, let him come as soon as he will,

will, then he toasted an Health, *Confusion* to Ben, and the *Presbyterian Bishop of Sarum*. I will not Name any of the Company, my Design being to Fight with neither small nor great, but only the *Doctor* and *his Second* (as a great Prelate justly styl'd him, tho' he deserves a far worse Name) the *Butcher of White-Chappel*. Now I appeal to all thinking Persons, Can he be a *true Son of the Church of England* that will drink *Confusion* (which is a wet Curse) to any, and much more to a *Father* and a *Brothbr*? I drink Healths my self (tho' 'twere as well let alone) in Compliance with Company, which I'm loath to clash with; but *Confusion* I never did, nor will drink to any, no, not the *Pope* himself. May I not here lay down the Apostles Position, and apply it to the Case in Hand, *Ye cannot drink the Cup of the Lord, and the Cup of Devils*. No wonder the *Doctor's Health* is so often and so largely drunk all over *France*, (as I have been assur'd by Eye-witnesses,) who can so glibly drink the *Confusion* of the most strenuous Opposers of Tyranny, and especially the *French*.

But I shall proceed to another Proof of his profess'd Subjection to the Church. Every one knows that his Grace of *Canterbury* is *Primate and Metropolitan* of that Province to which the *Doctor* belongs, and that every Rector or other Incumbent (as the *Doctor* then was of his *Welsh Living*) swears *Canonical Obedience* (and how spiteful an Enemy he has been all along to the excellent Bishop of *St. Asaph*, his *Diocesan*, as well as his *Metropolitan* is too well known): 'Tis also consider'd by our Law as *Paricide*, for a Clerk to Murder his *Ordinary*, and how much more his *Primate*: The *Archbishop* has been much troubled with the Gout, and 'twas said his Feet were to be open'd by Advice of the Physicians to take out a Substance like Chalk-Stones, produc'd by that Distemper; the *Doctor* hearing these glad Tidings, in a Transport of Joy crys out, lo! *Victoria*, Now the old Rogues Toes are going to be cut off, and we shall be rid of him; my Author is no less Person than a *Dean*, but not the *Dean* in the *Altar-piece*.

To make some Remark on this barbarous and impious insult on the *first*, and perhaps the *best* Man in the Nation (I speak not to ingratiate with one I never had the Honour to

to speak to but once, and never expect again): Can it possibly consist with the Duty of a *Church-Man* thus to Triumph in his *Primate's* Pain and expected Death? *He that is glad at Calamities* (let the Doctor remember) *shall not be unpunish'd*: I dare engage he would not have glory'd over *Cardinal Allen*, or the *Pope* (nor would I) in the same Strain.

But this perhaps might help to endear him to the *Jesuites*, whose Order is founded in Blood and Cruelty, and Breaths the same *wholesome Severities* with the Doctor, whose Picture has a place among the *Worthies* of *that Society*: This I am absolutely sure of, that a Clergy-man of the *Church of England*, lately at *Rome*, had a Curiosity to be drawn by a *Roman Painter* (who 'tis agreed are the greatest Masters in that Art) the Painter askt him *what Drapery he would be drawn in*, he said, *a Gown and Cassock*; the Painter said he never saw the Habit, and so could have no *Idea* of it; but if he would put it on, he would draw him accordingly: He answer'd he had none, having no Occasion for it in his Travels: At last he bethought himself that *the Doctor's* Picture in that Habit (alias, *a Wolf in Sheeps-Clothing*) was in the *English College*. The Painter said he was well acquainted with *the Fathers*, and could procure any piece in their Possession to Copy by, which he did: I only affirm the Fact, and leave the Reader to apply it, *Valeat quantum valere potest*.

But before I leave this Head, I must say something of his good liking to the *Revolution*, *King William*, and the *Protestant Succession in the Illustrious House of Hannover*, though enough was produc'd in my former to convince any impartial and unbiass'd Reader. His placing the Picture of *Oliver Cromwel* and *King William* together behind his Door, as a pair of *Usurpers*, and his Seditious Sermon at *Litchfield*, of which Complaint was made above, but the Person thought beneath their Regard or Resentment: Those perhaps may be consider'd as youthful Errors, which he has since repented of and atton'd for, by his Speech before his Judges, in which he so solemnly invoc'd God as a Witness of his sincere Affection to the *House of Hannover*, and the Succession as settled by Law. But his Sermon at *St. Martins*,

Martins, on *Palm-Sunday* last, when all the Sermons that I ever heard are upon the awful Subject of *our Saviour's Passion*, (and so stanch a Church-man might well be expected to Suit his Discourse to the Season) may give us just Ground to suspect him for a *Relapse*, and that his Zeal for his *young Master* was not to be kept within any Bounds; since he could bring in a Text so foreign to the Business of the Day, and so right for the *Pretender's Claim*, which no Mortal could ever imagine should find Room in a *Passion-Sermon*, As 1 King. 2, 15. *And he said, thou knowest that the Kingdom was mine, and that all Israel set their Faces on me, that I should Reign: Howbeit the Kingdom is turned about, and become my Brothers; for it was his from the Lord.* Which Sermon he has since preach'd (as his favourite Discourse) in several Pulpits.

I shall now pass to the other Topick I resolv'd to confine my self to, viz. *His unsupportable Pride and Insolence* towards his Brethren of the Clergy, which is another Signal Proof of his Affection to the Church, for did he truly love the Mother, he would not treat her Sons (better than himself) with such Contempt and Disdain; but we know that Testimony is true, and never was more fully verif'd than by the Doctor, *Asperius nihil est humili, cum Surgit in altum.*

The first Instance I shall produce is his Carriage toward the Reverend Mr. *Nicholson*, his next Neighbour of *St. Sepulchres*, he being accounted a serious and pious Man, was sent for to Visit a dying Gentlewoman in the Doctor's Parish; but knowing his haughty and litigious Humour, was afraid to go without the Doctor's leave, and therefore sent very humbly to ask for it: The Doctor instead of sending an Answer, said, that he must see the Man: Accordingly Mr. *Nicholson* went to wait on him: The Doctor receiv'd him sitting, and looking haughtily on him, said to this Effect, *What; Mr. Reader, han't you Business enough in your own Parish, but you must come into mine? Keep out here at your Peril.* Mr. *Nicholson's* Answer was prudent and Decent, saying, *He was a Presbyter as well as he, and did not expect to be so rudely treated.*

But

But no wonder if one of so different a Spirit from the Doctor met with no better Treatment from him, when he has us'd so roughly those of his own. There is an humble Admirer of and Expectant from the Doctor in Southwark, whom he promis'd to consider for the Zeal he shew'd in his Cause; but coming to wait on his haughty Patron unseasonably, when he was with more agreeable Company at a Tavern; and reminding him of his Promise with more Freedom than the Doctor thought became him; he gave him an hearty Curse, and told him, *if he would not get him gone immediately, he would kick him down Stairs.* The Altar-piece Doctor, I need not tell the Reader, was extremely fond of Harry of Holbourn; for they are Unisons, Strings skrew'd up to the same Strain; Similitude of Tempers and Manners, naturally producing a mutual Liking: Wherefore soon after his Trial, the Owner of the Altar-piece invited him to Dinner at his House on Bednal-green: When he came there, two or three Women (one of which is since turn'd Papist) fell into Discourse with the invited Doctor, and told him, that they did not expect that he would have betray'd the Cause of the Church in his late Speech before the Parliament. The Doctor answer'd, That he could not be suspected of any such thing: Yes, said one of them, you declar'd your self for the Hannover Family, which your best Friends did not expect from you. The inviting Doctor coming into the Room, the Invitee turn'd to him, and said, Sir, you sent for me to dine with you, and have set People upon me to affront me, and therefore I'll be gone, and accordingly went away before Dinner.

I shall add two or three Relations more, which shew his High Spirit, even towards High Church-men, as well as Low; and such as are of far higher Birth than himself: For he gives Quarter to none that fail in the least Point of that Respect which he fancies his transcendent Merit entitles him to. Not long since, another Doctor, and Mr. St. Johns, and our Doctor, (or as some style him, THE DOCTOR) were drinking Claret together; when Mr. St. Johns discoursing with him about his Western Progress, ask'd him whether he had left his Living in Wales: Yes, says he, I have left it, but have been basely serv'd by Floyd:

I expected that he should have let me recommend a Man for my Successor, and he gave it to a Stranger. See now what a worthless Pupil had I! Says Mr. St. Johns merrily, Pupil! Sawce-box, you should say, Patron. Upon which the Doctor swell'd, and complain'd of being affronted, and made all the Company so uneasy, that they were forc'd to perswade Mr. St. Johns to beg his Pardon, which he did in a long Letter (as I am inform'd) the next Day: Such a Pride does he take to make his Betters bow before him; for like his admir'd Monarch, he regardeth neither Priests nor People, if they stand in the way of his boundless Ambition.

To the same Purpose, viz. his haughty Contempt of those of his own Cloth (how much soever his Seniors) being received by a certain Lord in *Cheshire* (whose Zeal in the new Addresses hurry'd him to Town, where he lost his Life) as they were at Dinner on the Lord's-Day on a sumptuous Feast suitable to so great and important a Guest; the Vicar, who it seems was not thought worthy to come in but as an *Umbra* to the Doctor, sent the Clark to acquaint them, it was very late, and the Congregation had waited a considerable time. What! says the modest Doctor, does the Vicar think we can eat our Teal, and Woodcock, and Gellies, as soon as he his Beef and Pudding?

I din'd a few Weeks ago with a Gentleman of the Doctor's Parish, far the Doctor's Superior in Learning as well as Estate, and perhaps as valuable a Person as most in the Nation, and a constant Communicant in the Church of England, but never with the Doctor, nor perhaps would he admit him; for he is a zealous, active, and liberal Promoter of the Reformation of Manners, Propagation of the Gospel, and all other pious Designs. He assur'd me, and he is *sic dignus*, that in the late Vestries held about the intended Decoration of a New Church (which I remember the laying the first Stone of) and it may be as the Sexton at *White-Chappel* declar'd that *Jesus Christ* was like the Doctor, his own sweet Face might have been set up (as the Italian Painters draw all their *Madonna's* with the Features, &c. of their own Mistresses) for his numerous Votaries to gaze on and adore. This worthy Gentleman told me the Doctor carried it in the Vestry with such an Air of Insolence, and in such

such an imperious manner, as amaz'd them all: threatening all that would not comply, *to put them into Doctors-Commons*, and telling an antient Person who oppos'd him, and who told him he did not put the Question fair (as certainly he did not) *All you that are for the Church, hold up your Hands; that he was as much for the Church or more than himself; but all you that are for laying out 1500 l. needlessly, before our Debts are paid: that he talk'd more than became him:* And yet he was old enough to be the Doctor's Father, perhaps Grandfather, and wise enough to be his Governour, and had doubtless more right to speak than himself, because he was to pay towards the Charge; whereas the Doctor would be left to his Liberty. In short, he told me, that in the whole Proceeding the Doctor play'd the perfect Tyrant, as he has play'd his Part to the utmost to bring both Spiritual and Civil Tyranny upon us all in Perfection.

Now would any one imagine, that this blustering Doctor, with all his big-swalling Words of Vanity, was bred up himself, and his Mother maintain'd upon Charity, that his Brother was condemn'd at Sarum (the Bishop whereof he has so often and so rudely insulted) for a common Felon; and tho' his Life was beg'd for his Relation to the Tribe of Levi, was order'd to transport himself by such a Time; which he slipping, he had been hang'd, if that very Unkle, whom he has treated with so much Scorn and Disdain, had not lent him 6 l. for his Transportation: and the Unkle told me, he heard that he came after all to the same End in some of our American Plantations. I readily own that all this is no real Reproach to the Doctor (for in the bad as well as in the good Sense, 'tis true,

*Et genus & proavos, & quæ non fecimus ipsi
Vix ea nostra voco. — Ovid.)*

Any further than his Ingratitude to his Unkle, and the Apothecary that put him to School, and not taking his Mother out of the Colleg. *Matronarum*, or Hospital (for I hear she is there still) when he was able, that the Church might not be burthened, (which has so many Hundreds to relieve) involves him in Guilt: But however all the

World will confess, that these Considerations are very proper, if not *the Specifick*, to allay and reduce that swelling *Tympany of Pride*, with which otherwise it may justly be fear'd that he will burst (having so many Fools to feed it) and which makes him look so big, that a Neighbour Minister, of a far better Character, cannot approach him, without first craving an Audience as of Crowned Heads; and so big, that he is not able to raise himself out of his Easy Chair, to receive his Superior in all other Respects (at least his Equal) except those of *Doctor* and *Disturber General*, and *condemned Criminal*.

And now 'tis time for me to take my leave for the present of our *stately Doctor*, and as I may truly style him, and which I hope will please him, *the Doctor of the Chair*, to which he seems to be so TACKT, that there's no getting 'em asunder.

We have near me one of our own Function, who by the like Behaviour has obtain'd the like August Title of *Dr. Nod*: It seems some Laymen meeting him with other Parsons at our Wells, paid their Respects; the rest return'd the Civility *in Specie*; but he never stirr'd his Hat, saying, *A Nod was sufficient for them*.

I will imagine him lolling in his Chair of State, and returning my wholesome Severities, not with a *Nod*, but an angry Frown, and vowing Revenge;

Et si non aliquâ nocuisses, mortuus esses. Virg.

I shall next, according to the *Modern Ceremoniale*, face about to the East (tho' I know no other Reason for it, but that *Rome* lies South-East from *Britain*, to which the *High-Church* Needle points as duly as the *Mariners* to the North, and with fewer and smaller Variations) and pay my Respects and make my Haviours to my renowned Neighbour of *fragrant Memory*, the *Altar-piece Doctor*; and indeed if I did not, I should die in his Debt: For I was coming not long since in a Coach thro' the *Minories*, with our *Master the Chancellor of London*, (who, to his Honour and the Satisfaction of all good People, ordered the *celebrated Altar-piece* to be taken down) and two other Gentlemen, when

when *the Doctor* did me the Honour to halt on purpose, and greet me with *wry Mouths* and *Faces*, and *Grimaces*, scarce to be exceeded by *Scaramouch* : I suppose he might learn these *uncommon Accomplishments* of a *Doctor in Divinity*, at the *Play-house* ; when, as *Mr. Tutchin* acquainted the World in one of his *Observers*, he had the Unhappiness in his Passage home to beat his Coach. I never yet heard it contradicted ; but this I know, that a Friend of mine happen'd the next Day to see his Coach-man cleaning it, and cursing his Master for a Brute. But I am just now inform'd, that he us'd to be even with him, and kick him abundantly with, *D—e, you Dog*, at every Kick ; and once at two a Clock in the Morning coming out of a Tavern, *If you have lost the Hammer-cloths, I'll kick you to the Devil*. But this by the by ; for as I said before of his Brother residing between *Newgate* and *Tyburn*, I am not for divulging any more such Atchievements, lest I should be (tho' unwillingly) instrumental in increasing the Numbers of his Applauders ; especially since after this notable Adventure, he was singled out as the fittest Person to hold forth before *the New Lieutenancy*. I could tell a dismal Story (the Truth of which I am but too well acquainted with) of a Widow that lately died in my Neighbourhood, whose Husband was Captain of a Man of War, and might (as to all human Appearance) have been so still, if *the Doctor* had not been such a *Man of Strength to mingle*.

But for the Reasons already alledg'd, I shall confine my self to the two Topicks of *Treachery to the British Interest* and the *Church of England*, and the base, barbarous, and insolent Usage of her *Clergy*, (I doubt whether I can in any tolerable Sense call them *his Brethren*.) I shall begin with the latter, because the first will necessarily lead me to the *Altar-piece*, with a short Essay upon which, and the like *Decorations*, I purpose to conclude this Discourse.

First, as to his Treatment of the Reverend *Mr. Willoughby Willey*, who in his Letter to the *Church-wardens of Whitechappel*, pays him so much Deference as to declare, that if he would *disavow this matter under his Hand*,
(which

(which he has never yet thought fit to do) *he will give him so much Credit, whatever the rest of the World may do, as even to ask Pardon for this Trouble he had given them: in return of which Civility, to shew at once his Bravery and Breeding, he said in Bow-Vestry, about 3 Weeks ago, to Mr. Alexander's Clark, (who is Secretary to the Bishop of London) Go tell your Master, he is a damn'd Fanatical Dog; and if I had been there when Alexander was in the Church, I would have turn'd him out by the Shoulders; and as for Willey, I would have kickt him out.* Special Language for a Doctor of Divinity to one in Holy Orders, who in no other respect (but that undeserved Title) is his Inferior.

I shall next speak of his Usage of the Reverend Mr. Canham, who had been many Years his Assistant, or rather did all for him, except one Sermon in a Week, and who is above him in Age and Standing, as also in Birth; for he was a Gentleman Commoner at Cambridge in the same College and at the same time as the other was (I am told) Servitor. This Gentleman's known Sobriety, Charity according to his Power, and Devotion, help'd to make *the Doctor* (in whom the forementioned Qualities desiderantur) something tolerable; or I'm apt to think they had long since sought to be rid of him: But of late *the Doctor*, (who it seems understands as little his Interest as his Duty) being apprehensive that he serv'd but as a Foil to his Curate, and not enduring any longer to be so unmercifully outshone, by one who moves in a lower Orb; has without any Shadow of Offence given, or so much as an Handle for a Quarrel, turn'd him off, and got a fitter in his stead. But I suppose there might be an Ambition also to make an Experiment of that Arbitrary Power which they both affect, and have done their utmost to introduce in these Kingdoms: for the other Doctor, as soon as he was seiz'd of his *New Living*, to confirm that common Saying, *New Lords, new Laws*, turn'd off the Reverend Mr. Shute, a Person in all valuable Respects far above him, and not to be mentioned the same Day.

And here I cannot omit a Passage which I have just heard from very good Hands. A Woman of his Parish came to *the Doctor* very lately, whom she found in a very rich

rich and gawdy *Indian* Night-gown with Gold Flowers, as if he had been some Young Lord ; she desir'd only Leave for Mr. *Shute* to baptize her Child, because he had married her. The *Doctor* answer'd, that *Shute* was a *Rascal* and a *Villain*, with other like Language, and frighted the poor Woman almost out of her Wits, who came away trembling, and made her Complaint to my Friend of the Reception she had met with.

But to return to the Eastern Sage, his Usage of the Reverend Mr. *Robert Blakeway* is W——n all over, and if the Account I have perus'd be true, the *Doctor* is as arrant a *Canary Bird*, as ever was made *Overseer of the Exchange*. I could scarce have believed such Baseness of one *Clergyman* towards another (especially an *Assistant*, to whom he owes in that very respect the greatest Kindness and Faithfulness) but that I have seen it under his own Hand, written with such an Air of Sincerity, as (besides the Personal Character of the Writer) leaves no room to doubt of the Truth. I may truly say in those Words of *Virgil*,

———*Longa est injuria ; longæ
Ambages ; sed summa sequar vestigia rerum.*

The Account begins thus: *About April, 1712. the Doctor told me, he was informed that I should say, I was sorry that he kept company with Jacobites ; and tho' I protested I never said any such Words, he call'd me a great many Rascals and Villains ; and tho' he had given me a good Character before, he would never after be reconciled ; and I have too much Reason to think, that from thence he form'd a Design to insnare and ruin me. These are Mr. Blakeway's Words. Then he gives a long and particular Relation of the Law-suit against Sir Nich. Garrard (which has made so great a Noise in the World) which was carry'd on by the Doctor in Mr. Blakeway's Name, without his Knowledge at first, and without his Consent all along : and at length the generous honest Doctor (tho' he had promis'd all along to bear him harmless, only desiring to use his Name) would have thrown all the Charge upon his poor Curate, whom he allow'd but Twenty Pound per Ann. and his Board (as low a Rate,*
as

as the meanest Clark or Usher, is usually allow'd :) He made him sign a Receipt in full for the last half Year, without a Farthing Allowance for his Board; (which Mr. *Blakeway* was so modest as to ask but 5 *l.* for) and that by Virtue of this Plea, *Did you not say you would leave it to me?* And should not that very Consideration prevail with a Person of any Honour (the Word I find us'd concerning the *Doctor* in several Parts of the Narrative) or Conscience to give rather more than less? and less could not be under the Article of Board (which implies Meat, Drink, Washing and Lodging) than what was so modestly desir'd.

And now one would think this *Doctor* had some very uncommon Talents and Accomplishments that could make him look so big on himself, and treat his Brethren in the Ministry (who are upon the Level with him in all real Worth) at such an insolent and disdainful rate. Why indeed I must own that he is in one respect what he proclaims himself to the World, *The Phoenix of the Age*. You must know the *Doctor* preach'd a mutinous Sermon, in the time of the late Ministry (when the Queen seem'd to go counter to the High-Church Measures, and put them upon the Fret) from that Text, *O put not your Trust in Princes*: Wherein, Mr. *Tutchin* makes it appear, that there were several scurvy Reflections on *Her Majesty*, and *Her Administration*. The *Doctor* being frightened, prints his Sermon (whether according to his Notes or not he knows best;) and because he would give himself Airs as a great Scholar, or make the *Butchers* and *Orange Women* believe he was such, he claps a *Greek Title* to it, (a Piece of *Pedantry* I have not observ'd these many Years till then) but unluckily 'twas a Word of the *Doctor's* own coining (for no *Lexicon* I have yet seen contains it) 'tis *Θεοσιωνισμός*: Where contrary to the known and fundamental Rule of Composition, the *Augment* is put into the *Compound*, an unpardonable Ignorance in a D. D. for which a Grammar-Scholar would have receiv'd Correction, if he had been but a few Months in *Greek*. In the Preface to that Sermon (the first that I can hear of which he favour'd the World with) he gives us to understand, [*that*
he

he is sprung out of the *Ashes* of those who suffer'd for the *Royal Family*; and therefore 'twas not likely he should be disaffected to the *Queen*.] Now all the Learned know, and most of the Illiterate too, that there is no Creature springs out of *Ashes*, but the *Phœnix*; (which perhaps he might learn from the *Insurance-Office*, or the *South-Gate* of *St. Pauls*) tho' that is as true as that the *Salamander* breeds or lives in the Fire.

I have given an Account of the *Doctor's* Skill in coining *Greek Words*; let us now see what an Artist he is in coining *English* out of *Latin*, which may better be suppos'd to come within the Sphere of his Knowledge. The last 30th of *January*, in his outrageous Zeal against the *Round-heads*, and their *Descendants*, whom he terms the *Spawn* (a Word much fitter for the *Ladies of the British Fishery at Billingsgate*, than for a Divine in the House of God) of those *Regicides*, *Parricides*, nay *Deicides*, i. e. if I have any Skill in the *Latin*, the Murderers of God. Sure the *Doctor* had forgot the Censure past by the *House of Lords* upon *Dean Binks*, for running a *Parallel* between *Jesus Christ* and *King Charles I.* and giving the latter, in some respects, the Pre-eminence. Now the Murderers of Christ are neither in Scripture, nor any other allow'd Author (that I ever heard of) styl'd *Deicides*, which, to say the least, borders upon *Blasphemy*; for the Deity is confest on all Hands to be inviolable and impassible: And God can no more dye than deceive. No wonder the *Doctor* (being no better furnish'd with *Greek* and *Latin*, the usual Cargo we are freighted with when bound for the *Universities*) was at first stop'd and deny'd his *Batchelor of Arts* Degree; and how he pass'd muster for his *Doctors* is to me amazing! but, I suppose, he went out a grand Compounder, and little or no Proof of his Ability (except in his Purse) was look'd for, or insisted on.

I shall next (having given some Taste of the *Doctor's* Learning and Parts, that the World may judge what occasion he had to keep his Brethren of the Clergy at such a scornful Distance, and turn them off at Pleasure) enquire into the Proofs he has given of his Affection to the *Revolution*, *King William*, and the *Hanover Succession*.

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And

And here few will think me censorious, if I declare my Sense, that his Affection to the *Prender* vastly exceeds. Once indeed he publish'd a Sermon (as I am inform'd, for I never was so happy as to see it) in Favour of the *Revolution*; which being mention'd before some of the *Doctor's* Friends, and some Passages in it produc'd, they flatly deny'd it could be his: So the *Doctor* was consulted upon the Matter, and he own'd it was his; but he said, *He had since repented of it, and he hop'd God had forgiven him.* And to shew he was a thorough Convert, and far from repenting of his Repentance, he told Captain Gr—m, That King William (and yet he took the Oaths to him, and, I believe, the *Association*, and the *Abjuration* too; but,

*Oaths are Words, and Words but Wind,
Too feeble Implements to bind.*

says this admir'd and most authentick Writer) was a *Traitor*, a *Murderer*, and a *Frog*; the last, I suppose; with an eye to the Situation of his Native Country, which is derided by the Name of *Frog-land*. All that heard the *Doctor* last 29th of May, and 30th of January, can bear him record, what a Zeal he express'd for *Hereditary Right*, and the next Heir, and what Indignation against the *Irish Commons*, for doing what in them lay to rid us of him. But no wonder if they have so highly incur'd his Displeasure, when he has smitten us all, by what Names, Nations, or Titles soever distinguish'd, with a general *Anathema*, and deliver'd us over to Satan, as his *Western Brother* did all the *Protestant Dissenters*, pronouncing, (without Reserve or Exception) *That all the Low-Church-men are execrable Sons of Belial.* But the best on't is, his Tongue is no Slander; nor is it easy to raise a Slander of him, or say worse than the Truth.

It remains that I say something of this *Doctor's* Steddi-ness to the Establish'd Church (as I did before of the others) and what Deference he pays to her Doctrines, Canons, and Courts. Much might be said on this Head; but for Brevity's sake, I shall confine my self to this last Instance of his profess'd Subjection to her Authority.

The

The setting up the *Altar-piece*, which has occasion'd so much talk in Town for this Month or more, and drawn such Crowds of Spectators from all Parts to satisfy their Curiosity about it, and his disowning the Jurisdiction of the Bishop of *London's Court*, which order'd it to be taken down; for tho' he submitted at last, knowing he would but make bad worse, and if he appeal'd, receive in likelihood a much severer Censure, I am assur'd by several that he declar'd at first (when the Order was made) *That all the Powers in Earth and Hell should not remove it*; and that one that was writing in an Office near, answer'd, *But what think you of the Powers in Heaven?* 'Tis certain he kept it up the next *Lord's-Day*, which was the First of the Month after Sentence, as it were in Contempt both of God and the Court; whereas it might have been taken down five Days sooner. And this is your dutiful Son of the Church, whose Zeal for it is so flaming and crackling, it has set all the Parish in a Combustion. As to the Fact, the Reverend Mr. Willey has given such a true and fair Account, and made such just Remarks upon it, that I shall not, *actum agere*, touch upon any thing that he has handled already, but refer my Reader to his printed Letter, which, I believe, has come to most Peoples Hands. I shall only affirm (what I did upon the Spot, and have since done to many) that I discern'd the Resemblance and Design at first Glance, and do think, in my Conscience, that 'tis liker the Reverend and very Learned Dean, whom it was made to vilify and expose, than a Picture that I sat for four or five times is like me: Besides, that the Patch on the Forehead is so visible, and a Mark so special and distinguishing, as leaves no room to apply it to any one else; and for my part I never saw any one, as much as I have liv'd in Town, and travel'd between Town and Country (that I can remember) with such a Patch, and in the same Place; and that in the Picture is exactly of the same Size (as I have since critically observ'd) with that on the Dean's Forehead. Had the late Bishop of *Winchester* been now alive, and *Judas* been drawn in an *Elbow Chair* with a Patch on the same Cheek as the Bishop, and in the Habit of an *English Clergy-man*,

few would have doubted but his Lordship had been libel'd in it. The *Band*, and the upper Part of the Habit, is undeniable; and the *Chancellor of London*, who view'd it exactly, when it was alledg'd in Court, that it 'twas more like a Cloak than a Gown; reply'd, *If 'twere a Cloak, 'twas a Cloak with Sleeves*. But that none of the rest should have the least Black about them but *Judas*, is very strange and unaccountable, if it were not intended for an Insult on some of our Cloath. As to the *Red Hair*, with which *Judas* is always drawn in other such Pieces, I do not so much wonder at that Variation, because the *Doctor's* own Hair (I am told) is of the same Colour, and doubtless he would carefully shun what might seem to cast any the least Reflection on *his dear Self*; but that his Hair should be so much curl'd, and so very like a *Peruque*, and that all the rest should have long Beards but *St. John* and *Judas*, and they none at all, must needs point at somebody of our own Age and Country: For it cannot be imagin'd that *Judas* should vary so much in his Mode and Dress from the rest of his *Colleagues*. 'Tis none of my Business (as it lies quite out of my Faculty) to criticize upon the other Parts of the Piece, which appear'd to me very *Coarse and Clumsy*; especially the Face of our Blessed Saviour, if it were drawn by any Rule, it must be that of the Prophet, *He hath no Form nor Comeliness in him: and when we shall see him, there is no Beauty that we should desire him*. And his *Purple Habit* (if it were not design'd as a *demonstrative* Proof of *Episcopacy*, which we know is the *Bishops* Colour in their Liveries, Canopies, Carpets in the Chapter-houses, Chairs, &c.) must be taken from *Pilate's Soldiers*, and (I believe they and the *Doctor* are much at one in point of Devotion to him) who put on him a *Purple Robe* to Mock and Affront him. However, from thence the Absurdity of this Picture may be plainly gather'd; for does it stand to Sense, that they should strip him of *one Purple Garment* (which our *judicious Doctor* makes him wear at the last Supper) and put on another of the *very same Colour*. As to the two in *Blue Coats*, and *St. John* in a *Red* one (for seeming about 14 he thought young Master like other Persons

sons of Distinction at the same Age should be clad in Scarlet) for all this even what Mr. Painter or his Director pleases: And no wonder if the Piece it self be as *whimsical* and *fantastick*, as the Practice is *unscriptural*, *uncanonical*, and on all Accounts *unwarrantable*. But to return to *Judas*, or the *Dean in Masquerade*, that Challenge of Mr. *Willey's* has fully fasten'd the Charge upon the Doctor, since he declares, *That if he would give it under his Hand, that he design'd, or directed no such thing, whatever others might do, he would give him so much Credit, as even to beg his Pardon for the Trouble of that Letter.* Now the Doctor has not publish'd any thing under his Hand to disown it; (tho' 'tis now above a Month since that *Letter* came out) And what had been easier than to have stop'd all this Clamour and Censure to which he is now justly expos'd? How soon might he have lick'd himself whole? And let any one judge if in this Case, Silence does not give Consent; since according to the Practice of all Courts, he who stands *mute sumitur pro confesso*. And he cannot with any Shadow of Reason complain, if that Imputation be fastned upon him which he has taken no Care (when he might have done it at so cheap a Rate) to remove. I hear indeed that he made some ineffectual Attempts to clear himself, *by Word of Mouth*, in the *Pulpit*; but we remember a *late Speech* too well to lay much stress on such *oral Traditions*. The Doctor knows,

Vox emissa volat, litera scripta manet.

he can pretend his Words were misunderstood, and is sensible they cannot be produc'd against him: But to shew his foul Prevarication in the House and Presence of God, I appeal to himself if he did not come several Days together to a certain Ale-house on *Lambeth-Hill* to meet the Painter, and give him Instructions from time to time: and if he did not tell a Neighbour of mine, *That none but he and the Church-Wardens were privy to the Matter.* The Fact then being as certain and well-prov'd as any of this Nature can be: I may leave the Reader to make his own Remarks upon it. All that I have yet talk'd with about it,

it, exprefs the utmost Horror and Indignation againſt it; and wonder that any Man, much more a Miniſter, could poſſibly be ſo abandon'd, as to all Senſe both of Piety and Morality, to mix his Malice with the moſt ſacred Symbols of our moſt Holy Religion, and ſet up a Monument of his helliſh Spite in the very Place in which we ſhould *preſent our ſelves a lively Sacrifice holy acceptable to God.* This is to bid God defiance with a Witneſs, and to ſet the *Abomination which maketh deſolate* in the moſt holy Place. One would think 'twere impoſſible while this Contrivance was forming, but thoſe Texts muſt at one time or other occur to his Mind; *What Agreement between Light and Darkneſs, what Concord between Chriſt and Belial? And ye cannot drink the Cup of the Lord, and the Cup of Devils; ye cannot be Partakers of the Lord's Table, and the Table of Devils.* And eſpecially, *Pſal. 50. 21. Theſe things haſt thou done, and I kept ſilence: Thou thoughteſt I was altogether ſuch a one as thy ſelf; but I will reprove thee, and ſet them in order before thine Eyes.* Now conſider this ye that forget God, &c. Indeed no Words can ſufficiently aggravate the Guilt of this moſt villainous and blaſphemous Inſult on God and his Church, and the *Proteſtant Miniſtry.* No Pencil can draw this monſtrous Picture in its true Colours. The more I reflect on it, the more I am aſtoniſh'd, that any Soul of Man can be ſo *deceitful and deſperately wicked.* I ſolemnly proteſt in all my reading I never met with a parallel Inſtance of Rancour and Profaneneſs. I may, without Breach of Charity, apply to the Projector thoſe Words of the Apoſtle who ſeems moſt in his Favour, and (as Mr. Willey expreſſes it) *to have the Air of the Head of the Church: Acts 8. 22. Repent therefore of this thy Wickedneſs, and pray God if perhaps the thought of thine Heart may be forgiven thee: For I perceive that thou art in the Gall of Bitterneſs, and in the Bond of Iniquity.*

Let thus much ſerve as to this audacious Faſt conſider'd as cloath'd with ſuch ſpecial and unexampled Circumſtances. And now to deliver my Thoughts of theſe *Preparatory Decorations of Churches and Altars in general*; Preparatory I mean to Popery, if they are not, as to me they appear, a real and integral Part of it. I ſhall firſt give my
Reader

Reader the Sense of our Church, as it is deliver'd in her most authentick and unquestion'd Instruments, to which all who receive holy Orders subscribe and declare their Approbation, and which therefore they cannot depart from without trampling her Authority, and their own solemn Engagements under their Feet. The *Homilies* ('tis well known) are the publick and allow'd Standard of the Church's Doctrine, and bear her Stamp and Superscription; for they are recogniz'd in one of the 39 Articles, (which all Ministers subscribe to at their Ordination, and read openly in the Church at their Institution to any Benefice or Cure of Souls) as containing sound and profitable Doctrine. And what their Sense is of the Matter in Hand is sufficiently shewn in the following Collection, tho' much more might be added to the same Effect.

The Judgment of the Church of England, concerning Images and Pictures in Churches; taken out of the Book of Homilies: Being a Vindication of the Order of the Lord Bishop of London's Court, for removing a scandalous Picture, lately set up over the Communion-Table in White-Chappel Church.

The 2d Part of the Sermon against Peril of Idolatry.

EPIPHANIUS Bishop of Salamine in Cyprus, a very Holy and Learned Man, who lived in Theodosius the Emperor's Time, above three hundred and ninety Years after our Saviour Christ's Ascension; writeth thus to John Patriarch of Jerusalem: I entred (saith Epiphanius) into a certain Church to pray; I found there a Linnen Cloth hanging in the Church Door, painted, and having in it the Image of Christ, as it were, or of some other Saint, (for I remember not well whose Image it was) therefore when I did see the Image of a Man hanging in the Church of Christ, contrary to the Authority of the Scriptures; I did tear it, and gave Counsel to the Keepers of the Church, that they should wind a poor Man that was dead in the said Cloth, and so bury him.

And afterwards the same Epiphanius, sending another unpainted Cloth, for that painted one which he had torn,

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to the said Patriarch, writeth thus: *I pray you, will the Elders of that Place to receive this Cloth which I have sent by the Bearer, and command them, that from henceforth no such painted Cloth, contrary to our Religion, be hanged in the Church of Christ. For it becometh your Goodness rather to have this Care, that you take away such Scrupulosity, which is unfitting for the Church of Christ, and offensive to the People committed to your Charge.*

And this Epistle, as worthy to be read of many, did St. Jerom himself translate into the *Latin Tongue*. And that you may know that St. Jerom had this Holy and Learned Bishop Epiphanius in most high Estimation, and therefore did translate this Epistle as a Writing of Authority, hear what a Testimony the said St. Jerom giveth him in another Place, in his *Treatise against the Errors of John Bishop of Jerusalem*, where he hath these Words: *Thou hast (saith St. Jerom) * Pope Epiphanius, which doth openly in his Letter call thee an Heretick. Surely thou art not to be preferred before him, neither for Age, nor Learning, nor Godliness of Life, nor by the Testimony of the whole World.* And shortly after, in the same *Treatise*, saith St. Jerom, *Bishop Epiphanius was ever of so great Veneration and Estimation, that Valens the Emperor, who was a great Persecutor, did not ever touch him. For Hereticks, being Princes, thought it their Shame, if they should persecute such a notable Man.* And in the *Tripartite Ecclesiastical History*, the ninth Book and forty eighth Chapter, is testified, *that Epiphanius being yet alive, did work Miracles, &c.*

Thus you see what Authority St. Jerom, and that most Antient History; give unto the Holy and Learned Bishop Epiphanius, whose Judgment of Images in Churches and Temples, then beginning by stealth to creep in, is worthy to be noted.

First, He judged it contrary to Christian Religion, and the Authority of the Scriptures, to have any Images in Christ's Church.

Secondly, He rejected not only Carved, Graven, and Molten Images, but also Painted Images out of Christ's Church.

* *All notable Bishops were then called Popes.*

Thirdly,

Thirdly, That he regarded not whether it were the Image of Christ, or of any other Saint, but being an Image, would not suffer it in the Church.

Fourthly, That He did not only remove it out of the Church, but with a vehement Zeal tare it in sunder, and exhorted that a Corpse should be wrapped and Buried in it, judging it meet for nothing but to rot in the Earth, following herein the Example of the good King *Ezekias*, who brake the Brazen Serpent to pieces, and burned it to Ashes, for that Idolatry was committed to it.

Last of all, that *Epiphanius*, thinking it the Duty of vigilant *Bishops*, to be careful that no Images be permitted in the Church, for that they be occasion of Scruple and Offence to the People committed to their Charge.

3d Part of the Sermon against Peril of Idolatry.

Where they say, that Images, so they be not Worshipped, as Things indifferent, may be tolerable in Temples and Churches, we infer and say for the Adversative, that all our Images of God, our Saviour Christ, and his Saints, publickly set up in Temples and Churches, places appointed to the true Worshipping of God, be not Things indifferent, nor tolerable; but against God's Law and Commandment——for that it is impossible that Images of God, Christ, or his Saints, can be suffered (especially in Temples and Churches) any while or Space, without worshipping of them: And that Idolatry, which is most abominable before God, cannot possibly be escaped and avoided without the abolishing and Destruction of Images and Pictures in Temples and Churches, an inseparable Accident, (as they term it;) so that Images in Churches and Idolatry go always both together; and that therefore the one cannot be avoided, except the other, (especially in all publick Places) be destroyed. Wherefore, to make the Images, and publickly to set them up in the Temples and Churches, places appointed to the Service of God, is to make Images to the use of Religion, and not only against this Precept, *Thou shalt make no manner of Images*, but against this also, *Thou shalt not bow down to them, nor Worship them*. For they, being set up, have been, be, and ever will be Worshipped.

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The next Authority I shall have Recourse to for learning the true Sense of the *Church of England* is that of the very Learned Bishop of *Lincoln* Dr. *Tho. Barlow*, deliver'd in a small Tract, of which I shall draw the Substance (for the Reader's Ease) into a much narrower Compass: 'Tis call'd a *Breviate* of the Case concerning setting up Images in the Parish-Church of *Moulton* in the *Diocese and County of Lincoln*, Anno 1682 $\frac{1}{4}$. Which yet I well remember was their *Hour and the Power of Darkness*.

Upon Pretence of adorning and beautifying the Church, some of the Parishioners did; 1. Wash out all the Sentences of Scripture formerly writ upon all the Walls. 2. Then without the Approbation or General Consent of the Parish, they set up the Images of Five or Six of the Apostles; which giving great Offence, they procur'd an Order from the *Deputy Chancellor of Lincoln* to approve, and confirm what they had done, and authorize them to set up (as they were pleas'd to call them) *more Effigies*. 3. By this Order and Authority they set up the Images of Thirteen Apostles, *St. Paul* being one; the Image of *Peter* they plac'd above the Ten Commandments, and that of *Paul* above the *King's Arms*, and the *Holy Ghost* in the Form of a Dove over them; and (in Contempt of the Translation of the Bible approved and received in the *Church of England*, and in Compliance with the Erroneous and Ridiculous *Vulgar Latin*) they picture *Moses with Horns* (just as it was at *White-Chappel*) where they are so large and prominent, that if they were not straight, one would suspect the Draught had been borrowed from some of the Horned Beasts of the Place, in which they are well known to abound. *Ex. 34. 30, 35.* In the *Vulgar Latin*, 'tis *Facies Mosi erat cornuta*: Whereas the Papists own most Learned Translators (*Arias Montanus* and *Pagnine*) are asham'd of it; and as our *English* truly has it, render it *resplendebar, aut promicabat Facies Mosi*, was resplendent or conspicuous. 4. When they had done all this, they did (*ex post Facto*) petition the Bishop for his Approbation, who deny'd their Petition, and for Reasons given them, some of which follow in that Tract, told them, that he never would,
nor

nor (by Right) could approve what they without, and against Law had done. 5. *The Chancellor* nulls the Order of his Deputy as to the setting up those Images. Thus far that *Learned Bishop*. As to his Reasons and manifold Authorities from the *Canons, Homilies, &c.* of the Church they are too long to insert here. I shall only as a Taste or Sample cull out Two or Three, and leave the rest to your own Perusal. By the *Injunctions* of *Edward VI.* to all his Subjects, as well Clergy as Laity, Anno 1547. it is commanded thus. *They shall take away and utterly destroy all Shrines, &c. and all Pictures, Paintings, and all Monuments of Idolatry and Superstition, that there remain no Memory of them in Walls, Windows, or elsewhere.* And about three or four Years after in the same King's time, it is by *Act of Parliament* expressly requir'd, that all Images Graven, Carved or PAINTED, which yet stand in any Church, should be defaced and destroyed; and tho' this Statute in Favour of Popish Superstition and Idolatry was repealed by *Queen Mary*, yet that Queen's Statute was by *King James* repeal'd, and to prevent and discourage Popery, that Statute of *Edward VI.* was expressly reviv'd, and so remains still obligatory. 1 *Jac. c.* 25. 3. *Queen Elizabeth* in her *Injunctions*, Anno 1559. renews that of *Edward VI.* in the same Words, that all Images, Paintings and Pictures should be taken out of all Churches. Now *Q. Elizabeth*, 'tis very well known, had so much of her Father *K. Henry VIII.* as to love Pomp and State, and all Appearances of Grandeur, as much as any Prince whatever; which made her the more sparing in Matters of the Reformation, and not over-forward in the Removal of the gay Trimmings and Trappings of Popery, yet such an Aversion had she to all Representations by Images and Pictures, that when the *Dean of Pauls, Dr. Noell*, offer'd her a Prayer-Book with Pictures, she was not a little offended; and her Dialogue with the said Dean upon this Subject has been lately publish'd; to which* for Brevity I refer the Reader. 4. And the Homilies publish'd by *Q. Elizabeth* tell us, that Images *de Facto* were taken out of Churches; for the Homily for repairing

* *Hist. of Images and Image-Worship*, Printed for J. Lawrence, 1709.

and adorning of Churches, page 80. in the Edition 1633, (which Homily is approv'd and confirm'd by the King and Convocation, 1 Jac. Anno 1603. Can. 85.) says, that the Churches were scower'd and swept from the sinful and superstitious Filthiness that defil'd them; by which, as appears by the said Homilies, Images are principally meant. See the Second Part of the Homilies for the right Use of Churches, page 7. of the Second Book of Homilies, Edit. 1633.

Once more the learned and incomparable Bishop Jewel in his Defence of the *Apology of the Church of England*, Page 446, 447. doth both say and prove, that Images ought not to be in any Churches or Places of Gods Publick Worship. The other Authorities cited in that Treatise I have not Room to insert, but the Reader may peruse 'em at his Leisure.

I shall add but one Authority more (for the Chancellor of London's Judicial Sentence I have spoken of already) and that is Dr. Betsworth's [*the Dean of the Arches*] Admonition to the Church-Wardens of St. Mary le Bow, about the strange Monument of the *Whale-bone-Man*, the *Holborn Doctor's* great Admirer: The Abuses in which he warn'd them to see remov'd; Otherwise (said he) after the Example of White-Chappel we shall e're long have Images and Pictures set up in our Churches.

Having said (I think) enough on the Head of Authority, at least to such as admit the Authority of our Church, or any other but of the See of Rome, I shall add something from Reason, and common Sense: To which I may safely appeal, whether the only Wise God is like to be pleas'd with such Toys and Gewgaws as we commonly make use of to humour and quiet Children, when they are froward and out of Humour. As much as our corrupt Nature inclines us to relapse into Paganism or Judaism, i. e. to be led and affected in Matters of Religion, as well as common Life, wholly by our Senses, (the Source of all Superstition and Idolatry) yet if we consult our inbred Notions and Ideas, we cannot but set to our Seal that 'tis true which the Apostle delivers, Acts 17. 29. as the Sum of Natural Religion: Forasmuch then as we are the Offspring of God, we ought not to think that the
Godhead

Godhead is like to Gold or Silver, or Stone graven by Art and Man's Device ; as also that of St. Stephen, *Acts* 7. 48. *Howbeit the Most High dwelleth not in Temples made with Hands, as saith the Prophet, Heaven is my Throne, and Earth is my Footstool.* There ought indeed to be a large and decent Place set apart for the Worship of God (if our Circumstances will admit) but I humbly conceive, that Decency may be well confin'd to good Wainscote, Freestone and Plaister ; all beyond that borders upon Pride and Prodigality, if not Superstition : For as I have generally observ'd, that a Fop is certainly a Coxcomb, and he that studies Dress, is capable of, however dispos'd to the studying little else : So those who are much for Shew and Finery, and lay a great Stress on the Outside of Religion, if they are not *Hypocrites*, are *Bigots* at the best, and I should greatly wonder if the Root of the Matter be found in them. A serious Person cannot but expect from a Wise, Holy and Jealous God that Reply to all such supernumerary Ornaments and Trinkets ; *Isa.* 1. 12. *When ye come to appear before me, Who hath required this at your Hands, to tread my Courts ?* And to imagine that we can contrive some quaint Mode or Nicety that will take with God, and win his Favour, tho' without any Order or Prescription from him, only upon the Score of that Canon, *Let all Things be done decently and in Order ;* which certainly looks no farther than the General Circumstances of Time and Place, is as great a piece of Insolence, like that of Jeroboam, *1 Kings* 12. 33. *The Month he devised of his own Heart,* and (I may term it Sauciness in their own Dialect) as Man can be guilty of. But to set up Images and Pictures, (for whether in *releivo* or not, whether prominent or flat, does not alter the Case) is a downright Breach of the *Second Commandment*, which the Papists are so cunning as quite to lay aside, knowing it stares them so full in the Face, that they cannot with any good Grace (as in the Doctor's foolish Altar-piece) look upon both together ; see the Precept and the wilful Breach of it at one Point of View.

However be that Commandment directly concern'd or not in the Case, all such superfluous Ornaments (as they
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are falsely call'd,) are a silly and sordid Imitation of the Church of Rome; which being but too sensible she wants the Ornaments that Her Pretended Head and Successor of Christ requires, 1 Pet. 3. 4. viz. the hidden Man of the Heart in that which is not corruptible, even the Ornament of a meek and quiet Spirit which is in the Sight of God of great Price, makes it her Study to supply that Want with meretricious Arts, the *Cultus Lenocinium*, the outward adorning of plaiting the Hair, wearing of Gold, and putting on of Apparel; such as we find her set out with in the Revelations, that the World may wonder after the Beast. I plainly discover'd the Effect of this *Fucus* and Dress in the Reign of the Queen's Father. I remember the Entertainment at the Royal Chappel was (in point of sensible Pleasure) little short of, in some Respects beyond that of the Royal Theatre; the Paintings and Musick were far beyond it, (for the Stage never had such an *Eunuch* as Mr. Abel to attract an *Auditory*;) The Priests for Gesture, Motion and Mien (for 'tis well known they all learn to dance, as a Qualification not to be spar'd in their Function) as well as to act on the Stage) might vye with the most accomplished *Actors*; and to say the Truth, or rather to give the Devil his Due, 'twas as pleasant a Farce as ever I saw in *Drury-Lane* or *Salisbury-Court*: And no wonder if so much Shew and Amusement drew in Profelytes in Abundance. But we have not so learned Christ: The Sum of our Profession is to worship the Father of Spirits in Spirit and Truth, and therefore that Caution is at this Time of Day but too seasonable, I fear lest by any Means as the Serpent beguiled Eve thro' his Subtilty, your Hearts be corrupted from the Simplicity that is in Christ. Our Eyes are but too apt to stray, and lead our Hearts astray with them in the most plain and undeck'd Place of Worship; but when you have in one Part the liveliest Colours, in another the finest Fretwork, here Fruits and Flowers, there *Cherubs* and *Seraphs*, and in many Places *Cupids*, (and in a little while we shall have *Venus's* too for *Madonna's*; and *La Houtan* tells you he escap'd the Inquisition by the Mistake of a *Venus* in the Lid of his Snuff-box for the *Virgin Mary*;) and in most new-deck'd

new-deck'd Churches, *Moses and Aaron, the One with Horns, and his White Staff: The other, with all his Rich Priestly Habilliments* (as gaudy a Picture as could be devis'd) no wonder if *gaping and gazing* be the main of Peoples Devotions, and the best Account they can give of what Edification they receiv'd at Church, is how many *Bells and Pomegranates* are on *Aaron's Herald's Coat*, and how many *Précious Stones* on his embroider'd *Stomacher*; I'm very sensible my Expression is jocular, and so I intend it should be; for such new-fangled Fopperies are fitter for *Ridicule* than an Argument in *Mood and Figure*: Wherefore I cannot dislike that Remark of the *Bishop of Worcester*, when *Sir John L——e* had shewn him a fine new Altar-piece set up in his Parish-Church in the Country, wherein the main Device was the *Seven Golden Candlesticks*, with *Wax-Tapers* lighted in them: *Now, Sir John, there wants but Pipes, and we may e'en fall to smocking without more ado.*

And since I am upon this Subject of *Altar-pieces* (the grand Effort of modern Zeal,) I could not acquit myself of Partiality and Dawbing, if I do not take the Freedom to give the World my Thoughts of the *New-Altar-piece* set up in *Westminster-Abbey*. When I was a Scholar there, a Peice of Tapestry was thought, (and so it was certainly) Ornament enough of Conscience, but now there is (and I narrowly observ'd it last Week) a Structure of the finest *Italian Marble* and Workmanship with the Images of *Angels*, some as large as a Man, and others of the *Dwarf-kind*, that seem yet in their *Non-Age*; but what is the most unaccountable (if not scandalous,) is, that this was the *very Altar-piece of King James the II.* Chappel, to which so many time-serving Courtiers and others, who like *Demas* loved this present *World*, paid so often their profound Bows and Adorations, tho' the *Angels* in their Pockets, or which they hoped to have there were, I suspect, the supreme Object of their Devotion.

Whether they have the *Altar-Stone* too, that belong'd to it, I cannot yet learn, but that the Images of *St. Peter* and *St. Paul* were deliver'd into their Custody as
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Appurtenances of *Ditto*, and are reserv'd in a Place adjoining (perhaps 'till *bon Temps ven'*) I have certain Intelligence. Now I would gladly be resolv'd, whether those many Commands, all over the Old Testament, of *breaking in pieces all the Images and Altars of Idolaters*, be a moral or merely a Ceremonial Precept. King Harry VIII. seem'd to be of the former Opinion, when he order'd the *Welsh Idol* and *Friar Forrest* to be burn'd in *Smithfield* together: However if they may be spar'd, I am very fully perswaded in my own Mind they are not to be us'd by *Protestants* in the House of God, and in their most solemn Devotions: But alas such is our Fondness for the modish and Gentile Religion (tho' we know 'tis Idolatry) that as a *Popish Priest* without any Ordination but what he receiv'd from *Antichrist* will make a *Church-Minister* good enough. So a *Popish Idol* will serve for a *Protestant Church-Ornament*; and (some think) the better, because of the *Consecration* it formerly receiv'd from a *Romish Bishop* or *Priest*: From all which we may see, that the Difference between a thorough-pac'd *Laudist* and a *Papist* is such as will admit of an easy Transition from one to the other. And if *Bishop Stillingfleet's* Charge against *Popery* be true, that 'tis *rank Fanaticism* which he has largely prov'd in a set Discourse; then I hope the Reason is plain, and the Propriety will not be deny'd of calling this the *Modern Fanatick*.

It was the Custom when I belong'd to *that Church* for every one that came forth into the Choir, whether to read the Lessons or the Communion-Service, to bow first towards the *Altar*, and then toward the *Dean's Stall*; (and I am much out in my Opticks if there be any Abatement of these Ceremonies at present) let those whom it concerns consider whether that Caution against *worshipping Angels* be not as needful in these, as in the *Apostles Days*; and whether bowing to or before them may not be liable to such a Construction; whether it may not harden the *Papists* in their Practices, when they see them who have Knowledge and Use of the Bible do the very same thing, which we condemn in them; and whether it may may not lay a *Stumbling-Block*. or an Occasion

sion of Offence, if not of *failing*, in their Brother's Way. I have been inform'd that *Papists* have been seen crossing themselves, and bowing the Knee to the Image of *St. Paul* in the Front of that fine and costly Church; and to the shining Cross at the Top of it; (but whether 'twere the Figure or the Mettal that drew their Eyes and rais'd their Devotion, is best known to themselves.) I have heard also, that *Sir Christopher Wren* the Architect went over to *Rome* on purpose to take a Model from *St. Peters* to build *Pauls* by, which however is not robbing *Peter* to pay *Paul*: No doubt they did not grudge us the Plan, being well assur'd to find their Account in the long Run, and that the Inside would in due time be as conformable as the Outside to the *Prince of the Apostles* and his Successors.

Methinks both this, and the Case last mention'd of the Marble Altar-piece is so very like that, 2. Kings 16. 10. *And King Abaz went to Damascus to meet Tiglath-Pileser King of Assyria, and saw an Altar that was at Damascus, and King Abaz sent to Urijah the Priest the Fashion of the Altar and the Pattern of it, according to all the Workmanship thereof; and Urijah the Priest built an Altar according to all that King Abaz had sent from Damascus: That 'tis enough to startle any conscientious Christian, and make him say at least, My Brethren, these Things ought not so to be.*

But however this I will say, (and I have a good Warrant for it) that God *abhorreth Robbery for Burnt-Offering*: If he do suffer the *Israelites* to go down to the *Philistines* to sharpen their Tools, and improve their Skill in Architecture; 'tis most unrighteous and unreasonable to make every *Blacksmith* and *Tripe-Woman* (who perhaps are far from approving these costly Decorations) pay toward the Charge of it, as they really do more, (a *Brewer* or a *Dyer* ten times more) than a *Prebend* or a *Gentleman*. I'm really of the Mind that God loves Frugality and that in his own Worship too (since the Temple-Service and costly Sacrifices are ceas'd) as well as any other Vertue; our *Blessed Saviour* has given us Reason to conclude as much in that Command to his Disciples: *Gather up the*
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Fragments,

Fragments that nothing be lost : And tho' I will not say [*to what purpose is this Wasted?*] lest the *Doctor* serve me as he did the *Dean*, yet when a Million is laid out, and 10000 *l.* might have done full as well, and laid out of their Pockets who never lik'd nor consented to it : I will be bold to say, those Gimcracks and Fineries, which serve only for Pomp and Ostentation, which I think God abhors, might better *have been sold for much, and given to the Poor.* There have been so many Oppressions of this Nature of late, (and Oppressions they are, and some enough *to make even a Wise Man mad*) that I think my self oblig'd in Conscience to express my Dislike of them.

Where a Parish (as some that I could name) is overburthen'd with Poor to that Degree, that they can scarce pay their Rates, and subsist themselves, shall have 2 or 3000 *l.* laid out to adorn a Church already very handsome and convenient, because the major Part of the Vestry have Money to spare, and are in Love with such Raree Shows, that they may spend their time as gaily and agreeably in Church as in their own Parlours, or a Gallery of Pictures; to make poor People, that work hard for their Bread, pay their proportion and often more than their proportion toward their vain Entertainment; and (as in the *White-Chappel Case*) toward the *Defilement* of the House of God, and *Debasement* of his Worship (for *the Images*, says Bishop Barlow from the Prophet *Hab. 2. 18. are Teachers of Lyes*;) seems to me as truly grinding the Face of the Poor as any oppressive Act that you can name of what kind soever. The Country Justice's Determination is the fairest, *they that will have a Maypole* (but not a Rood too) *may have it*; but let it be at their own Charge, not at theirs who can by no means approve it. Methinks the *High-Church*, if their *Spirits* are suitable to their *Principles*, should scorn to be beholden to those whom they despise, but shew so much Generosity as *not to serve God of that which costs them nothing*, or which is little better, that costs those of a different Perswasion as much as themselves.

F I N I S.

P O S T.

P O S T S C R I P T.

I Have that mortal Aversion to *Superstition*, (which is indeed *Profaneness* blended with *Pride* and *Nonsense*) and to *Tyranny* which commonly goes Hand in Hand with it; that as *Cato the Censor*, the irreconcilable Enemy of *Carthage*, never spoke in the Senate, but he clos'd his Speech in this or the like Form; [*This is my Judgment, and that Carthage ought to be destroy'd.*] So I can never conclude any Tract or Essay without a Fling at these Two, especially the latter, which is the forest *Penal Evil* that we see under the Sun.

Wherefore having met *last Thursday* with such an Instance of *Tyranny*, *Barbarity* and *Oppression*, as was scarce ever match'd in our Times (at least) within the Dominions of *Great Britain*, excepting always the Usage of *Titus Oates*, and the truly Reverend Mr. *Sam. Johnson*, a Person on whom Nothing can be charg'd but Zeal for his Church and Country, the most exquisite pieces of Cruelty the World ever saw under the umbrage of Law and Justice, (and which nothing but *Popery* could give Birth to) I think it my Duty to acquaint the World with it, (not out of any ill Will to the Author or principal Actor, whom I never saw nor heard of before, tho' if ever I see him again, I shall tell him a piece of my Mind) but only to possess a stupid, unthinking, indolent Generation of Men, who seem perfectly fond of Slavery, and even restless 'till they can bring that Iron Yoke upon their own and our Necks, with a true Notion of *Arbitrary Power*, and a just Horror of those unexpressible Mischiefs and Miseries, which where it prevails it is more than likely to bring upon us. *For that which has been is that which shall be, and there is no new Thing under the Sun.*

The Narrative I am about to give cost me near three Hours, and some other Expence to be fully and clearly appriz'd of it; I had it from the Mouths of the Sufferers at large, and from several of the Eye-witnesses, especially

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pecially the Surgeon that tended them, who had also given the same in Evidence at the Court of *Queen's Bench*.

This monstrous Cruelty and Injustice was perpetrated at *Port-Mahone* in the Isle of *Minorca*, Feb. 7. 17 $\frac{1}{3}$. The Sufferers were *John Tyrrel*, a private Centinel of *Col. Molesworth's Regiment*, and *Hannah Tyrrell* his Wife. The sole Actor (for ought I can learn) I mean by whose Command all was done, the *Major* of the Regiment. It seems there was a certain Sum of Money missing, but how, or by whom convey'd away, was not known. One *Toby Bourk* was first taken on Suspicion, and had burning Matches apply'd to his Fingers, Breast and Back, 'till his Flesh was so burn't, that the Surgeon was forc'd to scrape it from the Bones before he could cure him. This I had from the Mouths of *John Tyrrel*, and his Wife, and divers others, but not from his own, for I could not light on him, the *Major* for a small Sum of Money having bought him off from Prosecuting, either his Indigence or Timorousness having determin'd him to make up the Matter: But the *Plaintiffs*, by the Generous Assistance of one *Mr. John Green* of *James-street, Westminster*, who as he told me before them all, (and none gainsaid) undertook their Cause out of a just Resentment of his Country-folks Wrongs, brought the Matter to a Trial; which I came too late to hear, (the Croud being too great) and so cannot be said to report any Proceedings of a Court: but I had fairer Opportunity to learn the whole Truth, than the Judge or Jury either; for I took more time to examine 'em all, (and found not the least Clashing in their Accounts) and I got the Man to shew me his naked Back, which is redder now after Sixteen Months by far than ever I saw any Criminals at or just after his Punishment; (besides a Dent in his Belly large enough to put the Top of my Thumb in) and he assur'd me he is still so chilly that he cannot bear any the least Cold; and all who have any Knowledge in Surgery or Anatomy are sensible of the Cause; and the Woman told us she has continual Pains in her Back, and is liable to Fits every Week which she was a perfect Stranger to before. The Reader will imagine from hence how in-

humane

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humane their Usage must have been, when the Effects of it continue after so many Months, and so many Dressings as they have undergone. And I remember the *Lord-Chief-Justice* said in summing up the Evidence (for I heard but little more, and that I heard very distinctly) *I declare for my own part I would rather have been taken up and hang'd.*

But to begin this bloody Scene (having said thus much by way of Introduction to excite the Reader's Attention.) The Regiment being drawn up upon the *Parade* (as they term it) in the Town; first *John Tyrrel* was seiz'd by Order of the *Major*, and without so much as any manner of Examination (for he says he could have prov'd that he was in much Company all the Night the Money was lost) much less any formal Trial by a Court Martial, or Sentence legally pronounc'd, was stript to the Waist, his Shirt being pull'd over his Head, lest it should be any Defence to him: He was ty'd up to the Halberds, and a Drummer order'd to lash him with all his Might with an Horse-whip, of which when the Lash was broke, the *Major* order'd a new one to be put on: (And I remember upon this Matter the *Lord-Chief-Justice* observ'd, that had he been scourg'd with a *Cat of Nine Tails*, though the Smart would have been greater, the Damage to his Body, and the Difficulty of curing would be far less.) When one Drummer was tir'd, he order'd a second, and then a third, threatening 'em with his Cane if they favour'd the Sufferer; and to hearten 'em up to this dreadful Work he bestow'd 14 d. in Brandy amongst 'em; the Poor Man amidst his Tortures cry'd, *Dear Sir, for the Lord's sake let me be shot*; and they all assur'd me that the *Lord Chief-Justice* declar'd, *Nothing but their Innocence could have supported them under such Tortures*, but Nature must needs have sunk had it Guilt also to increase their Sufferings. All that were present agree he could not receive fewer than 600 Lashes, but some told me they were innumerable: One *John Douglas* said he could have put the Thickness of his Hand into the Furrows made in his Flesh. The Man himself said, the whole Proceeding might take up about three Hours.

After

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After the Man was carry'd off, the Poor Woman, who had been Spectatress of this Tragedy with a Child in her Arms not yet a Month old, was brought upon the Stage, strip't, and ty'd up to the Halberds (and sure 'twas never heard before, that Women who cannot be lifted in the Queen's Service were subject to *Martial Law*, were that Law never so absolute and severe) her Child was taken from her, and laid on the Ground by her. A *Drummer* was commanded to the same Office, with the same Instrument : Said he to the Major, and please your Honour *must I whip the Woman with this?* Yes, You Dog, said he, 'tis the best Broom or Besom in the House ; at the first Lash 'twas observ'd by several and sworn in Court the Blood gush'd out, and the Milk at the same time spurted out some Yards from her Breast. She soon fainted away, (as any one will imagine after what she had both seen and felt) and the Drummer said, Please your Honour (a Blunder with a Witness) the Woman's Dead: His Honour reply'd, Dam——ee you Dog, whip the Bitch to Life again. She too had a second Drummer to succeed to the Work, and is absolutely sure she receiv'd above 50 Lashes : At last when she was carry'd off by Two Serjeants, they said, Major what shall we do with her, the Woman's dead ! His Answer was, Have her out of the Regiment, and let her die and be Damn'd. I should have told you that both of them during the Torture were wash'd several Times with Vinegar and Salt, for which the Major was at the Charge of 6 d.

They both assur'd me they were dress'd by the Surgeon above a hundred times ; the Child died within five or six Weeks (as they verily believ'd) thro' the Corruption of her Milk, mix'd (as may well be thought) with coagulated Blood : The Surgeon (I heard from all Hands) swore in Court that the Man's Flesh was all Gangreen'd and black as his Hat, and he was forc'd to scarify it, and dress it several times with *Spirit of Wine* (which he told me put him to far greater Pain than the first Punishment) before he could bring it to any Natural Colour : After Three Weeks he made a Shift with Help to get out of his Bed, and with getting up and walking a little, the
corrupted

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corrupted Blood settled in his *Scrotum*, which the Surgeon was forc'd to scarify too, which Operations he could scarce hope to see him survive : But thro' God's gracious Providence he has surviv'd to let the World know (what so many are exceeding backward to believe) that *Arbitrary Power is an Hell upon Earth, and as a roaring Lion and a ranging Bear, so is a wicked Ruler, (and Twenty times worse) over a Poor People.* I can safely say concerning this Relation in the Words of *Ovid*;

—*tam me tibi vera referre*

Quam veri majora Fide.

After this Devilish Cruelty the Governor of Port Mahone publish'd a Reward of 10 *l.* a Discharge, and a Passage Home to any that should discover the Money; which the next Day was produc'd, and the Man sent home accordingly, and came off with Triumph; while so many Innocents suffer'd in his Stead, for I hear since of four or five more that have had their Share of such Barbarity.

Some Circumstances may have slip't me, but I am very sure I have neither invented nor amplified any. The Application is easily made, and *whoso is Wise will consider these Things.* By such Arts and that grand Machine of Government, *Breaking upon the Wheel*, both former and present Tyrants have gain'd their Point, that there shall be but one Will to a whole Nation : And that is their own.

Some will be desirous to know, what Damage the poor Sufferers had to make 'em Amends for this unparallel'd Usage: Why to the Astonishment of my self and all that heard it, but 100 *l.* Whereas we all reckon'd upon no less than 600 *l.* which was given lately in a Case somewhat like this, but far short ; against a Sea-Captain, who would take away a Merchant's Trumpeter; and for not submitting to part with him was whipp'd in the same Arbitrary but not Barbarous Manner. I hope all who are touch'd with a Sense of their Wrongs, and can afford it, will lend an helping hand for their Relief: They lodge at Mrs. Case's in the Wood-yard in Long-Acre over-against Princes-street, where any one that questions the Truth may be satisfy'd from their own Mouths.

Some

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Some perhaps will say, *Quid ad nos?* How does this concern us any farther than pitying the poor Sufferers? I answer if *Arbitrary Power* ever prevails, and *Popery* is never without it, (whose standing Principle is after merciless Tortures to burn all *Hereticks*, i. e. *Protestants* alive) it may come to be our own Case. If a Prince become absolute, (as 'tis in most Monarchies but this) you have no Skreen nor Security even against such barbarous Treatment. Monarchs commonly understand one another, and have an Interest of their own, and will readily lend an helping Hand to promote the common Cause of *Royal Power and Authority*. But we have Two States, the *Lords and Commons* as a *Barrier* against the Exorbitant Power of a Prince. God be prais'd, yet be not high-minded but fear. Think not your Barrier (any more than the *Dutch*) stronger than it is, or (as theirs should be) *Double*. I'll only tell you a true Story. I remember in *King James's* Time, when Corporations were new-garbled, and most Persons of any Note cloistered, to get off the Penal Laws and Test, there were some Gentlemen talking together in a Coffee-House about these Matters; says one, the King will never compass his Design; for though he should get an House of Commons by his *Quo Warranto's*, &c. How will he bring over the House of Lords? That's a Wise Question (says another) can't he send a whole Troop of his Guards, or Two for failing, into the House to Morrow? A Word to the Wise is enough; and as for the other Barrier the *Commons*, we are now wholly in the Hands of one Sort, the *Terra Filii* or Landed Men of some Hundreds a Year; All else, whether Merchants, great Dealers, or even all of the Learned Professions being (as such) utterly excluded; and not only the Trading Cities and Towns, but even the *UNIVERSITIES* must call in Fox-hunters to represent them; that is, must not be represented at all; for no one is properly represented, that cannot choose (if he pleases) those of his own Station and Calling in the World. I shall only say for my own Part I am resolv'd, (if possible) let Matters be carried how they will, either to live or dye Free: According to that Command of the Gospel; *Gal. 5. 1. Stand fast therefore in the Liberty, wherewith Christ has made us free, and be not entangled again with the Yoke of Bondage.*

I am assur'd from Good Hands, that the *Altar-piece Doctor* being at Dinner at the Minister's House at *Ash* in *Suffolk* suddenly rose from Table, and went to *King William's* Picture that hung in the Room, and cut out his Nose, and spoil'd the Picture.

